PASTORAL LIFE

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A PUBLICATION For PRIESTS

SEPTEMBER - OCTOBER, 1953

The Society of St. Paul

HISTORY: The Society of St. Paul, founded in Italy on August 20, 1914, by Father James Alberione, is a Religious Congregation of priests and Brothers, approved by the Holy See. Its rapid growth was and still is phenomenal. Today it counts houses in Italy, France, Great Britain, Ireland, Spain, Switzerland, Venezuela, Portugal, Mexico, Columbia, Chile, Argentina, Brazil, Cuba, Japan, China, India, Australia and the Philippine Islands. There are three houses in the United States. From these foundations millions of pieces of Catholic literature have been published in every language. Film divisions, which include film rental libraries and motion picture production have also been organized. Japan's largest broadcasting system is operated by the Fathers and Brothers of St. Paul. The latter are called to a lofty vocation, cooperating with the Fathers in their apostolic endeavors. They are not employed in domestic duties; but handle all technical positions directly connected with the work of the Society.

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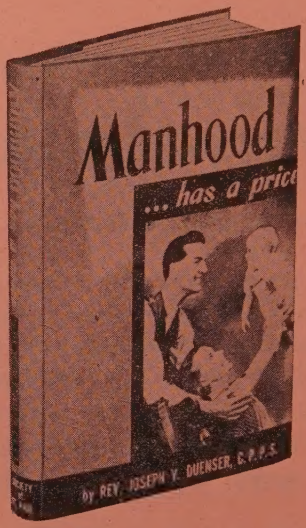

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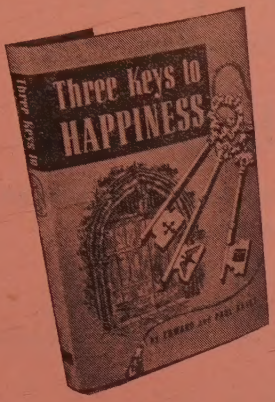

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PASTORAL LIFE

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Parents And Vocations

Rev. Edward F. Garesche', S.J.

FROM many quarters comes the cry "It is all too often the parents of the young folk who cause the greatest difficulties and offer the most obstinate resistance to the following of vocations". Indeed in the careful surveys on vocations made by the present writer (the results of which were published in "America" and other Catholic periodicals) which gave the judgment of many groups about the problem of encouraging vocations, this topic kept recurring.

Parents can do so much towards helping and encouraging the vocations of their children. But they can also hinder and sometimes entirely destroy that precious gift to their offspring of the calling to the priestly or the religious life. There are some Catholic parents, full of faith and piety, who welcome with joy the news that one of their sons or daughters is called to the religious life or to the priesthood. Sometimes they themselves have had thoughts of this entire consecration to the Divine service when they were young, but for one reason or another they were unable to carry out this holy thought.

They have, however, such an esteem for the priestly or religious state that far from offering any

Father Garesche', nationally known founder-director of the Catholic Medical Mission Board, favors us with another worthy contribution on vocational guidance, showing how to overcome parental opposition.

difficulty they do everything in their power to help the favored one to follow that blessed calling. Another group of parents, who in other things seem to be good and fervent Catholics, are most unwilling to make the sacrifice of their son and daughter to the service of God and the Church. They do everything in their power to dissaude them and hinder their vocation. Sometimes the strength and fervor of their offspring are great enough to go ahead in spite of the parental opposition. But in all too many cases the father or mother succeeds in preventing the departure for the seminary or the novitiate, and so a precious gift of God is offered in vain to the young aspirant, the Church is deprived of valuable and needed services, the many souls that might have been helped and saved by that vocation are left without the loving help and care that might have been theirs. How many unfortunate results come from the preventing of a vocation!

A Typical Example

Not long ago we were told of a Sister responsible for the reception and training of novices who declared that in a single year ten fine girls who wanted to join her community were prevented from doing so by their parents. Sometimes they were all ready to start when the mother or father made such a fuss, showed such a bitter resentment and resistance that the prospective postulant could not bear to take the step in the face of such opposition from so dear and venerated a parent.

The Mother Superiors who answered the questionnaires that were sent out about vocations touched on the same point and deeply regretted that some parents were so opposed to seeing their daughters enter the convent.

From the many instances of which we have learned it would seem that this opposition is mostly on the part of the mother and against the departure of the daughter for the convent. One can sympathize with the feelings of a loving mother who sees her child leave home to enter a novitiate, but these are only feelings and they ought to be restraind and guided by reason and faith. There is a great need for better instruction of mothers as to the beauty, the advantages, the happiness and safety of the religious life for women.

It is astonishing to find mothers who will fight bitterly against the departure of a daughter for the convent but who would calmly consent to having that same daughter enter into a marriage which others see is likely to be unhappy. Even when a marriage is successful it means that the daughter goes out of her home to make a home of her own and she is often more

effectively separated from her mother and the rest of her family than if she became a Sister.

It is strange too that Catholic mothers, who should know how secure and happy is the life of a good Sister, and who ought to be well aware of the uncertainties of married life, would not rejoice to have their daughters become Sisters. Though the state of Matrimony is holy and meritorious, and though married happiness is solid and enduring, no one who is well informed can doubt that many marriages are something less than successful.

It is a rare exception, that a girl who enters a convent does not lead a peaceful and happy life. There are some instances to the contrary and it would be too much to expect that all Sisters are tranquil and happy, but the probability is vastly in favor of happiness and peace in the religious life. Who can say the same of married life as it is lived today?

Catholic mothers who resist the departure of their daughters for the convent will even consent at times to their making mixed marriages. They will not object to the daughter marrying a man from far away and going to such a distance from her home and family that the separation is almost complete. Women who become Sisters retain a devoted affection for their family, and since their hearts are not divided by the love of husband and children they continue to think of and pray for their dear ones with unselfish devotion.

St. Therese's Parents

No one who has read the story of the family of the Little Flower of Jesus can forget the faith of her parents, whose holy wish and prayer was that all their children should become religious. So they did, one after the other. Four entered the Carmel at Lisieux and one the nearby Visitation Convent at Caen. The mother died when the Little Flower was very young. The good old father, who himself had wished to be a priest in his youth, as the mother had wished to be a Sister, saw his daughters leave him one after the other, not only without a murmur but with that supernatural joy which a good father ought to feel when his daughters become the spouse of Christ. On her part the Little Flower belonged to him more than ever when she was separated by the cloister. Her affection for her family was deep and tender and it became stronger and purer as she grew more and more holy. So it is, though in a lesser degree, with all Sisters. They pray for their families and love them with an unselfish and consecrated love which brings a blessing on the family and the home they have left.

It is very interesting to observe

that those parents who have been most opposed to having a son or daughter follow the priestly or religious vocation often become, in after years, most happy and proud that they have a son a priest or a daughter a Sister. We recall again the amusing instance of a Sister Superior of a convent who told her own story something in this way. "My father was a black Protestant and my mother wanted to be a good Catholic. But he put so many obstacles in the way of her practice of religion that I grew indignant over it, even when I was a girl. I resolved to go to the convent and break his heart to pay him for what he had done to my mother. So I saved up all the money I could get and when I had enough I ran away and traveled to the nearby convent where one of my aunts was a religious. When I asked the Sisters to take me into the community they said, 'You haven't even received a good Catholic education'. 'Well, can't you teach me my religion and then take me into the convent?' I answered. After much persuasion they did so and in the course of time I became a postulant, a novice and professed Sister. But it was amazing to see the effect on my bigoted father. It was the pride of his life that he had a daughter in the convent. He boasted about it to all and sundry. And so, happily," she concluded, "my youthful plan to break his heart ended in filling it with joy at my vocation."

Many other instances have shown that when parents see their children in the religious habit and realize what a noble and holy life they have chosen, they are as contented and as proud as before they were unwilling and opposed to their entrance into religion.

We have gathered that the opposition of parents to their sons becoming a priest or a religious is not as frequent or as strong as their unwillingness to see a daughter become a Sister. It is not so usual to find a father who is opposed to his son's or daughter's vocation as it is for a mother to take a stand against it. In fact when the father does object it is often because of the influence of his wife and from sympathy with her reluctance to see their child leave home for the convent or the seminary.

The young man or young woman who finds one or both parents opposed to his or her vocation can take comfort from the fact that many others have had the same experience. Quite often in the lives of the Saints we read of the violent or subtle opposition of their parents to their entrance into religion. Every one has read of the diligence with which the mother and brothers of St. Thomas Aquinas opposed his becoming a Dominican. They imprisoned him, and the brothers even sought to

corrupt his morals, but of course all in vain.

St. Clare had to flee from her home to beg St. Francis to give her the veil that she might follow the Franciscan rule. So one might enumerate many other instances. But in those times, and in these, when a child has sufficient courage, faith and perseverence to follow the call of Divine grace and insist on becoming a priest or religious, the parents were not able to prevent it and they in turn rejoiced afterwards that they had failed on their unkind purpose of spoiling a vocation.

Practical Suggestions

When we come to suggest remedies to this condition, which has done so much harm to individuals, has hindered so much the work of the Church, it would seem that one obvious remedy is more and more careful instruction and **information offered to parents** about the true nature, the unique privileges and the opportunities for happiness and holiness which a religious or priestly vocation brings. If the parents know beforehand how great a favor it is that one of their family should be called to the service of God and are helped to realize how meritorious it is for them to consent and encourage, and what a risk they run in seeking to block the design of Divine Providence, they will not be likely to act as foolishly and cruelly as some parents do.

Sermons should tell them about the dignity and beauty of the religious and priestly life, the blessings a vocation will bring on the family and the home which nurtured God's chosen one, on the immense need of the Church for vocations, and the many souls that can be helped and saved. Then they will esteem a vocation at its true value and will be careful not to put any obstacle or discouragements in its way. Parents should be encouraged to read more booklets and leaflets about vocation and

REPRINTS And MANUSCRIPTS

Without deviating from the announced purpose and policy of PASTORAL LIFE or meaning to be apologetic, we feel that our readers will welcome suitable reprints appearing occasionally.

At the same time, we wish to remind you, one and all, that we wholeheartedly greet original contributions for publication in these pages.

We shall, however, continue to commission manuscripts on appropriately chosen subjects from qualified clerical writers.

to recite prayers, as we hope their children also do, for an increase in vocations and that all those who are called may follow the call and persevere. The booklet "A Month of Prayers to Our Lady, Patroness of Vocations" is specially meant for this purpose. Their good Catholic friends ought from time to time to express their appreciation of the priestly and religious life and to remark how fortunate are the parents whose child becomes a priest or religious.

The description of the **work of various communities** often forms an interesting topic of conversation if the speaker knows what he is talking about. The success of others who have left that parish or neighborhood to become priests or religious is also encouraging to parents whose children want to do likewise. The Community joys, privileges and recreations ought also to be made known. Too many have a false idea that religious life is gloomy.

The priest, of course, can do most of all, not only by talks and instructions but by his conversation with mothers and fathers. He can often forsee what favored boy or girl is likely to receive a religious call and when he meets the father and mother can give much unobtrusive information and encourage an attitude of faith and hope and love on their part towards this matter of vocation. The Sisters themselves, especially those who work in schools and thus have contact with the parents, can do much to remedy false impressions of the religious life, ideas of excessive difficulties or hardships, and to give the parents an objective and adequate notion of what religious life is, its joys and achievements, its recreation and prayer, its cooperation and labor, all the elements which tend to make the religious life a triumph of Divine grace and the greatest manifestation of the Divine Goodness.

The Mark of Priestly Zeal

We are all concerned with this subject of vocation. Everyone who loves the Church and souls, who has esteem for our Catholic schools and hospitals, who prizes the happiness of our young people, must wish more and more successful priests, Brothers and Sisters to enter the service of the Church. The system of our parish institutions rests to a great extent on the devoted services and sacrifices of our priests and Sisters and Brothers. There are never quite enough; our surveys of vocations have shown an ever increasing need of more and more vocations. This army of consecrated souls, praying as well as working for the sake of Catholic enterprises, is a mighty means of drawing down God's grace upon them. If we do

not get enough vocations the life of the Church will suffer, the grace of prayer and self sacrifice will diminish, the schools will be deprived of teachers, the hospitals of nurses dedicated to God and the religious life.

From every viewpoint a great increase of good and fervent vocations is needed and it is everyone's concern to work and pray that they may be found. Doubtless God in His divine providence gives an abundant number of vocations to the Church, but in order that they may bear fruit they must be willingly received by those who receive them and lived out to the end. Our prayer, our work, the spreading of good literature about vocations, all these are means at everyone's hand. The Church of our day needs a new crusade so that the vocations which God gives may not be in vain, so that the young people may arise and say "I will" to the Divine call, so that their personal holiness and happiness may be immensely increased and assured and so that the work and prayer of the Church may be adequately fulfilled.

AMERICAN "GYPSY LIFE"

Describing the "gypsy life" of many Americans, Archbishop Cushing said:

"Nowadays people are born in hospitals, brought up in kindergartens and day nurseries, sent away to school by winter and to camp by summer. They meet their friends in night clubs and entertain in hotels, motels, trailer camps, convention halls, roadside stands, airplanes and taverns. When they are well, they're out in the car or dining out. When they are sick, they go to clinics and hospitals. They grow old in rest houses, die in sanatoriums and are buried from funeral parlors! In between they only go home to get their mail and to find out where they're expected next! The home as a social unit has almost ceased to function."

The Little Winsome Smile

Rev. Joseph A. Mastrangelo

THE Old Priest is dead. He died this morning as a new dawn was breaking over the town, as the sun was climbing skyward, as his little people were on their way to work. Many of them passed the parish house and some of them looked up at his bedroom window. Everyone knew he was ailing, but none knew,as they passed the red-brick rectory, that the candle flickered and died. The wasted wick floated gently in the deep oil of eternity. There was no dramatic death-bed scene, no dramatic last words. He went from here to eternity as quietly and as noiselessly as today goes into tomorrow. None of his people knew this as they went to work this morning and the sun was climbing skyward and a brand new day was breaking over the town.

They'll put his coffin in the main aisle of the church he built. His little people will come and pay their last respects to this man of God who was their spiritual father and faithful servant for more than fifty years. Some will mumble a prayer as they shuffle past his coffin, some will cry a little and others will smile. It can be easy to smile in the face of death. Remembering this priest who lived and worked and fought and prayed and died for them, and their immortal souls.

The little people knew that this was their priest, all theirs, despite

Father J. Mastrangelo is pastor of St. Lawrence's Church Hillsville, Pennsylvania. His articles have appeared in national and clerical periodicals.

his many failings and human weaknesses. Some will remember the nice things that he said and did. Others will recall the terrible tongue lashings, the severe fatherly scoldings. All will remember the smile, the little crooked smile, that he gave all as he sent them on their way. It didn't matter whether you were a saint or a sinner, friend or foe, rich or ragged, you could never leave him unless he gave you the smile, the tender crooked smile, that you could never forget. It was sort of a personal blessing that he gave to all: the cop on the beat, the news-boy on the corner, the druggist behind his counter, the little old lady who weekly brought him eggs from her tiny farm, the candle salesman, everyone was blessed with the smile.

In the main aisle of the church they'll put his coffin and the three day procession will begin. Relatives and friends, parishioners and fellow-priests, they will all be there to whisper a Requiescat in pace for the Old Priest who forgot himself, as all priests do, and his health. So long as his little people were getting along fine, he didn't matter.

They'll bury him on Monday. The Bishop will sing a Pontifical Requiem High Mass for the repose of his soul. A priest will preach and he'll say a lot of nice big things about the priesthood in general and about the Old Priest in particular. He will mention the smile, the little winsome smile, that was an index of the dead priest's character. Again there will be tears. Tears in the eyes of the young who didn't quite understand what death really means. Tears in the eyes of the old who understand the meaning of death, especially the death of their old friend and father and brother and advisor, who had so little time to take care of himself. He had always said: "There is so little time. There is so much to do." And now, Time ran out on him who had done so much for others and so little for himself.

After the final obsequies at the cemetery they will leave him to rest in peace, to await the final glorious resurrection. They will leave him in the beautiful cemetery he carved out of a wilderness. They will lower his mortal remains to rest in his favorite spot, a tiny knoll, overlooking the entire cemetery. And somehow, I believe, he will be smiling the little crooked smile for he knows, as does every priest of God, that soon. . .very soon he will be replaced by another priest and he will be forgotten.

Parish Visiting
What Our People Think Of It

Rev. J. M. Jammes

WHEN reading Bishop Heenan's strong recommendations in favor of parish visiting a text from Father Michonneau necessarily comes to our mind. In the first chapter of "The Missionary Spirit in Parish life," he wanted to prove that the missionary problem is primarily a priestly problem:

"This is an elementary truth, even a truism. And there has never been a seminary rector who has not been convinced of it. But it is one thing to come to such a theoretical conclusion, as you meditate on the four Gospels, the Epistle to the Hebrews, the tract on the priesthood, and the Pontifical's admirable monitions to the ordinands; and quite another thing to reach the same conclusion every day through listening, in grief or wonder, to lay people pour out the secrets of their hearts, or through seeing with your own eyes, in the parishes you visit, how the spread of the gospel is effected by the kind of priests you find in them."

We could say exactly the same thing when considering parish visiting. We may know that pastoral visitation is a duty and it is always necessary to listen here to the voice of the Church and to the pastoral admonitions of a Bishop. But it is also very important to

Father J. M. Jammes studied in Rome, served as Chaplain in the Air Force, and presently is preparing a Ph. D. in Sociology at the University of Chicago. His thesis is dealing with what people expect from the priest. Other interesting points, based on hundreds of answers received through an inquiry, will be presented in future issues of PL.

know what people expect from the one Bishop Heenan called so well "People's priest," how they react to parish visiting and for what reasons they would like to see more of it.

Among 17 questions recently used to study the attitude of laymen towards their priests was the following one: **"Would you like to receive priests at home?"** Out of a large group of approximately 400 persons, fairly representative of American catholicism, only 8 answered negatively. On the contrary as many as 115 found it necessary to qualify and to explain their affirmative answer. We will present these qualifications and explanations as a confirmation of Bishop Heenan's text. Because what we want to know is what the people have to say on the subject, we will let them speak and we will only introduce and classify their answers.

A score of respondents use only a more affirmative form as "certainly" or "sure," because they "think all Catholics should like to have priests come to visit them." We have for example: "Yes, with all my heart." "Very definitely yes." "Yes, always." "Yes, the oftener the better." While 18 respondents state only: "yes and we do," 28 others have a similar answer but express in one way or another how much they are "delighted to have them come":

I have very good friends who are priests, I have had them at home . . . I have always felt in my own element in the company of religious people. (M.W.)

We have priests in our home in season and out of season. Our favorite guests. (M.W.)

We often receive priests in our home and the door is always open. (S.M.)

Anytime they wish to call they are welcome. (M.M.)

I certainly would like to receive a priest in my home as any Catholic would and have had my parish priest. (M.M.)

Yes, I have done so in the past and am more than willing to do so in the future. (M.M.)

Indeed I would and do—their very presence is a blessing. (M.W.)

For some respondents this question is an occasion to describe the memories of their childhood and the impression made by a priest's visit.

Yes, I regard with happiness those occasions on which priests have visited us, and remember as a period of great joy and honor the stay of a traveling priest-friend in our home during my childhood. The welcoming of priests in the home helps to cement the bond of understanding between priests and the laity, and serves as well to allay the loneliness which priests must often feel. (S.W.)

(*) Respondents have been classified into four groups, *Single Women* (S.W.) *Married Women* (M.W.) *Single Men* (S.M.) *and Married Men* (M.M.)

Yes. Although I can recall only one instance, in my childhood, when my family did have a priest visitor. He was from another city. As far as I know, it was not and is not common practice for priests in our city to visit the homes of their parishioners, except on official work. (M.M.)

Others are even more explicit and explain what the result of these visits are for the priest and for his hosts:

We do receive priests at home. But the situation is, I think unique. Upon the death of my father nearly two years ago, a Jesuit friend of his took upon himself the task of advisor or director of the family. He is consulted in every major step, and since we see him about one evening every two weeks, he helps us with many small problems of a psychological nature too. I suppose among families whose close relatives are priests, this function is taken over by them. As for Christian families who have neither advisor nor consecrated relatives, either the parish priests hear their trouble or no one does. (S.W.)

We have loads of fun when they do call. For some reason they feel that they can be their natural selves at our home. We are moderately poor and our home is usually wearing the 'well used' look but they bring their violin or piano music along and we have a good old fashioned good time. (S.W.)

If not actual results of, at least different reason for, visits from priests at home are presented by some respondents, men and women:

Yes, very much so. If God's plan for the average man and woman is happiness and salvation through the married state, and if the priest is there to help God and that young couple, then he should know them not only as John and Mary but also as John and Mary made one flesh through God's union. The family, the home, is the place where the family is most truly one. The priest should know them in that relationship—as spiritual father and as friend. And I most certainly expect to welcome my friends into my house! My children feel closer—not only to that priest, but to all priests—if they have once sat with a priest around their dinner-table, if they have heard their parents discussing their problems with him (in a way they would never anywhere else), and if they too have shared in that relationship, there would be an increase in mutual understanding, friendship and working together, which would both help the priest and the laity. (S.W.)

I and my family like to receive priests at home, that is, we would like to have them more frequently, unfortunately, we do not know many well. I would like priests to come in for our frequent discussions on Religion, Education and Politics, however, our parish priests are very conservative and dogmatic. (S.W.)

Yes. Four reasons: (1) Gives the family an opportunity to ask specific questions about religion, morals. (2) Gives the family a personal contact with a representative of the Church,

thereby developing a feeling of belonging, and close personal contact with the large body known as the 'Church.' (3) Has a terrific impression on the small children; and (4) a social type of priest is in many cases a well read priest, and can easily converse on almost any topic, making the social relationship friendly, attractive and interesting (S.M.)

Of course priests are welcome in our home at any and at all times. This doesn't seem anything out of the ordinary at all, since my mother and dad often have priests in their home, therefore making a common occurrence. I was grateful for this, because it gave us an opportunity to know different priests better. I realize that the priest should be thought of as your spiritual administrator first, last and always. And yet, I must admit I like them as friends. I like to discover their personality traits, and so on. I hope to be able to open our home to the priests we know, and hope they will always feel at home to accept ours as a 'home away from home.' (M.W.)

Yes, more often than I do at present. I believe it would make a better priest-layman understanding to have them recreating and discussing within the folds of the family (M.M.)

This last answer expresses a wish for more visits. Many persons probably have even fewer occasions to receive priests. Consequently their answers are first of all wishes:

I would like to receive priests in our home for several reasons (1) The honor, (2) to be able to perform some small service, (3) to have my children benefit by the relationship (spiritually, of course.) (M.W.)

Yes, I think I would enjoy talking to one in an informal manner, which I believe could be more easily done if he were my guest. (M.W.)

We would especially like to receive priests at home, and in fact would like to know more priests who enjoy a quiet evening of spiritual conversation, and can have the opportunities for such. (M.W.)

We see that good results are once more foreseen from an informal and friendly talk at home, with priests who couls do some visiting. Certain "Yes's" are nevertheless "with reservation."

Yes, under certain circumstances. When my husband was living we did. (M.W.)

You mean guests. Yes and no. (M.W.)

Some yes! Some no! (S.M.)

Yes, but only in the same manner and respect as when receiving other friends or visitors. (S.M.)

Depends on their reason for being in our home. (M.M.)

It would depend on who the priest was. (M.M.)

If the nature of these reservations is not always fully explained, it remains that single people face here a very peculiar problem, serious for the bachelors, very difficult for a young lady: "Yes, if I had a home" answered two of them. But to have a home is not sufficient:

Yes, but being a bachelor and eating at restaurants, I fear my hospitality would be classified as chilly. (S.M.)

Yes, but I am a single woman living alone, so do not. (S.W.)

As guests? Yes. When my father was living the Jesuits were our most popular dinner guests. Since my mother and I have come to T-----, I have hesitated in inviting any of the parish priests. We no longer entertain as we used to, and there is little we can offer them as hosts. (S.W.)

Yes. We have entertained priests at our home whenever possible. Some priests of our parish who were personal friends declined invitations to my home, because they felt that it would be in poor taste and perhaps be a cause for gossip among some of the parishioners. Because of some anti-clerical feeling among certain members of my family, I have tried to entertain as many priests as possible. In this way I hoped that certain barriers might be overcome through social contact. (S.W.)

A last, but very important question, is the occasion of many a comment. How and when should the priest be received? Will he be received as a priest or as a friend? "On professional business" is one of the requirements. What does that mean? "If I could feel that he came not only as a 'man' but also as a priest'." We discover already the terrible duality of the priest-role and it is sure that "a priest" may also be "a man" and a friend:

Yes, having had rather close contact with priests it would be most agreeable with me to have him remove his coat, collar, etc., and make himself at home. (M.M.)

We do. When they drop in for a social visit they are just friends. (M.W.)

These visits could be made "on special occasions such as breakfast after anniversary Mass, open house, baptismal celebrations, and occasionally social visits." But social visits do not seem entirely accepted:

Yes—for a purpose other than social visiting. I don't believe a parish priest should do much visiting, it can be dangerous morally and it is open to much criticism. These opinions are partly based on the opinions of a very holy and elderly priest who forbade his assistants on the basis of more than one unfortunate experience to do any social visiting among parishioners. (M.W.)

Because they prefer not to know the foibles of an Alter Christus (familiarity reveals too much), some respondents would prefer not to see him too often, while others are always ready to "invite him to rest his weary feet" (M.M.) Where is the via media, or more exactly is there any via media?

Because it is a better than a general summary of the different answers received, we have selected this answer as a conclusion:

This question is in want of modification. I would like to receive priests in my home in almost every

instance, but if for some reason that is not in the nature of fulfilling some priestly duty and is in the nature of a personal call, then I should answer this on the basis of the priest's personal worthiness. It is always comforting to have spiritual advice and always worthwhile to talk and discuss in a social manner with one who has the true philosophy of life.

Very often the only time a priest calls on one is to solicit aid in some financial venture. So few calls are made on their part to know, help, understand and promote the spiritual welfare of their parishioners. I can readily see though that the duties in a parish are tremendous. To do the things I mentioned would require a master strategist and many other things. I am of the opinion that personal contact with the parishioners goes far and with this it may prove easier to solicit funds. (S.W.)

The eight negative answers are very simple. Four have a plain "No". The others are as follows:

Not necessarily. (S.W.)

Not exactly (M.W.)

Not especially. It makes me feel inferior (S.M.)

I cannot state that I would like to receive priests in my home any more that I could state that I would like to receive bankers or dentists in my home. If I found the priest socially acceptable, I would be very pleased to receive him in my home. (M.W.)

The four qualified "no's" are not necessarily the sign of an actual opposition to the priest's coming to the home, but here too, not to desire or at least not to accept, is practically to refuse.

Is it necessary to conclude? It is evident enough that people expect priests to visit them. They actually wish that there would be more pastoral visiting. Nevertheless they always want to find in their priest a man who will, under any circumstances, be socially acceptable.

GOD'S WORK

I once heard an unfortunate priest excuse his dereliction on the ground that he only became a priest to please his parents. As though that mattered. As though he shouldn't have been eternally grateful to God for having used the likeliest tool that came to hand. As though Nathaniel didn't follow Christ, in the first instance, out of curiosity; and Peter and James and John because they hoped, in the Kingdom, to occupy the seats of the mighty. It is axiomatic that God works through natural causes.

From "A Man Approved", By Rev. Leo Trese

The Stray Shepherd - Home Again

By E. Boyd Barrett *

HE has learned to weigh and measure values the hard way. His tired eyes and ears have learned from the glib colors and voices of life a shrewd art in telling when an answer is true. Now he, the Stray Shepherd of America, my friend and my brother, has questions to ask me. "What does it feel like being back again? How do they treat you? Is it hard to toe the line? Does being at peace make any real difference?"

I, a Stray Shepherd for more than twenty years, could not, even were I to attempt to do so, deceive him. He has seen and knows too much. But I would not do so, even were I able! Knowing how he has suffered, knowing his straits, it would be inhumanly cruel. These questions that he asks me, and to which he is entitled to an answer, I will answer as though from my deathbed.

Now that I am reconciled to the Church and free to approach the altar and receive Holy Communion as often as I wish, my feeling is that of being at home again.

The word **home** connotes being among things and people that are familiar and dear to you and being there by right—not on sufferance. It is very sweet to be home again after a long absence. Everything is doubly dear, and doubly beautiful. Now, one can rest, feeling secure, feeling that one has escaped from evil and danger. The old walls give one protection.

* Reprinted from *Shepherds In The Mist*, by E. Boyd Barrett. The Declan X. McMullen Co., Inc. 22 Park Place, New York 7, N. Y.

Being one's own reawakens confidence. Life takes on a friendly glow. No more does one need to hide!

HAS my faith suffered from those decades passed in sullen aloofness from religion?

My answer to this question may be hard to believe, but it is true. I find faith easier now, and simpler, and more full of love. I had grown sick and tired of doubt and distrust. Now, faith for me takes on the aspect of the most desirable thing on earth. Faith means a vivid nearness to Christ, to Him Who is full of pity and love for a friend who has been in trouble.

Being home again means more than handshakes and cries of "I'm right glad to see you!" It means, above all, being able to steal into the chapel to kneel as close as may be to the tabernacle. It means having Mary again as your Mother and Protectress. It means having saints again as your friends.

One reads in books that returned wanderers grow tired of home, after a little while, and long to set out wandering again. If they tire of home, it is because their home remains the same from day to day and never opens up a new vista for them.

But, for the Stray Shepherd who comes home, it is different. The home to which he returns grows lovelier every day. For he is ever rediscovering forgotten treasures or finding new ones. It is as though the bracing air improves his sight and his hearing and gives him a growing zest. Though his hands be stained and his cheeks lined, the door of his heart swings easier than ever on its hinges to admit impulses of charity.

"THAT'S all very nice," a Stray Shepherd says to me at this point, "but how do they treat you? What about the 'sour-faces' and their moralizings?"

I can't answer this question properly without first recording an astonishing discovery I made when my "return" was made public. It should not have been a discovery or a surprise to me. I should have known of it and expected it. Had I not often preached on this very thing? Had I not taught others that the Church is holy? That the Church is Christ on earth?

I had taught that doctrine, however, without understanding it. It was only on my "return" as a prodigal son that I understood the holiness and love that **is** the Church.

My "return" meant, in the average Catholic's eyes, something that gave happiness to the Savior, that made Him glad! And, straightway, the Catholic heart rejoiced! Such is the tender sensitivity of Catholic love for Christ! My "return," the "return" of any lost sheep, was calculated to thrill the heart of every good Catholic. In the hearts

of those thousands who had drawn very close to Christ, there was an exuberance of joy. Tears of gladness flowed: hands were raised in praise; heads were bowed in thankful adoration. Everyone could see in my "return" the pictures of the Good Shepherd carrying home His sheep. Every Catholic loves to see that picture; few can see it without deep emotion.

Now, I am asked: "How am I treated? And what do the 'sour-faces' say?" When every Catholic is glad, for Christ's dear sake, are they not likely to be nice to me? Do they not see that Christ's arms are around me? Are they, even the "sour-faces," likely to be disagreeable towards me in such circumstances?

I received letters—many, many of them. Had I been in doubt about the holiness of the Church, my doubt would have been made ridiculous. Those letters suggested to my mind that there was "a milky way" of saints in Catholic America. Many a time it was hard on my eyes reading them. Letters from priests, letters from nuns, letters from busy merchants and professional men, letters from mothers of families and from office girls, letters from college men and professors, letters from soldiers and sailors and airmen — each one who wrote did so because he or she was glad for Christ. To me they were loving letters to a long-lost brother, saying in effect: "Welcome home! We're overjoyed you're back. We'll never let you go away again!"

Letters came from pastors (those supposedly hard men who spend long hours over account books) that revealed them as simple, holy, interior-minded priests. To be welcomed home by good men "of your own cloth" was touching. Letters came from nuns, modestly telling of years of constant prayer and never-failing faith that the Good Shepherd would find His stray sheep. Some nuns told of the sacrifices "other" nuns had undergone, of painful illnesses heroically suffered for the same cause. There was a simple old nun who had kept my name under a statue of Our Lady for two decades and more. Another nun, dying of cancer, had submitted to an operation so as to suffer and pray a little longer. As always, throughout the Church's history, Christ's Sisters in their hidden convent cells go hungry and thirsty for His sake.

Among the letters and their messages of gladness there came many heart-breaking cries to me for help. "My son was a priest," a mother would write, "and he is gone! Won't **you** help to bring him back?" Even from a convent, a like cry would come. "My brother, a priest, he was so holy. I've offered my life. Won't you pray?" If only I could publish those letters and show the anguish that a Stray

Shepherd causes in the hearts of the holiest and the dearest! Surely, by now, he must know that through the Communion of Saints a great dragnet is out for him and many a willing hand is at work.

In some letters the writers took time out to grow reminiscent. One convert told me how his conversion was assured, or practically so, by the warm charity he observed in a priest's remarks about a certain Stray Shepherd whose name my correspondent brought up. Another convert wrote me that he had been in a Protestant seminary and had there found in the library a book by a Stray Shepherd on the Church. The book so awakened his curiosity that he had gone on to study Catholic doctrine — with the inevitable result. Another convert told me how she had been deliberately and in the kindest way guided right into the Church through the advice first of one and then of another Stray Shepherd. May God reward and bless them for everything good that they do!

I still have to fill out my answer to the question: "Is it hard to toe the line?"

Are there humiliations? In a way, yes, there are humiliations —but they are not always of the kind one anticipates. There was one humiliation I had, but it was so "good-humored" if I may call it so, and so subtle!

I had expected, of course, that one of the conditions of my being received back into the Church would be the public repudiation of all that was scandalous and unorthodox in my writings. I was, of course, and still am, ready and willing to submit to this condition. What happened? Peter did not say a word about my **famous** writings! I imagine he did not think they were important enough to call for a repudiation. I think he smiled good-humoredly, guessing that I'd be a little humbled over the fact that my writings had not been taken very seriously!

There is another "humiliation" that I have to undergo daily, but it is quaint and does not amount to very much. My present parish is a small one, but the chapel has always a little group for early Mass, which my pastor allows me to serve. As I kneel behind him, happy to be serving so near the altar, my thoughts sometimes wander. I wonder what the people behind us are thinking. They see a little grey man who has the Latin responses pat on his lips and who is smarter at the rubrics of serving than the boys are. Surely, some of them must suspect something. The little man must be a priest who got into trouble; now he isn't allowed to say Mass!

At the altar they see "the good priest," old, but erect and graceful, performing with humility and dignity the highest office that is the lot of man to perform. He has

been faithful, all the time, and he it is who takes the Sacred Host in his hands. Good people, as they pray, must think the little grey man is doing penance for whatever he did. Let's hope they wish him well and pray for him.

Meanwhile, the little man prays for "the good priest," for all the thousands, the hundreds of thousands of "good priests," the loyal, faithful ones that never quit — those brave old-timers who give God every morning the infinite glory of the Mass, who with all their faults (and no one of them is perfect) remain true to Christ!

"WHAT is it like being back again?" I could go on, as it were, forever telling of "rediscoveries."

In some mystical sense, the returned shepherd brings a fresh mind to the wonderful impact of religion. Things he did not notice or relish before carry rich meanings. Suddenly, he sees values in devotions or saints that he had overlooked.

The Church's hymns, the great ones and even the simple ones, are laden with new import. The **"Stabat Mater,"** the **"Lauda Sion,"** the **"Veni Sancte Spiritus"** move him and comfort him. Some times, the final refrain of a half-remembered hymn will carry him away. Some long-forgotten association, mysteriously linked with his heart strings, tums him into a poor, sobbing fool. I know, though I'm not prone to weep, that when driving home from Mass and trying to pray a bit as I drove, a few lines of the old hymn **"Immaculate! Immaculate!"** came back to me and I could hardly control the wheel. Why should we not gladly admit that there is emotion in religion? In everything great in life great emotions are involved!

The Stray Shepherd's experience makes shrewed about **values** in saints. Instinctively, spontaneously, he turns with deep respect to pay homage to St. Thomas Aquinas, the solid champion of the faith, the tender poet of the Eucharist. There is a saint the Stray Shepherd admires! A humble, kindly man, a brilliant intellect, a human lamp before Christ in the tabernacle. Who put the mystery of mysteries more simply and sweetly than Thomas:

"O! Res mirabilis; manducat Dominum
Pauper, servus et Humilis."

ONE more question that I have to answer: "Does 'being at peace' make any real difference?"

Being at peace does not mean that your physical pains, if you have any, are cured, or that you have a better house to live in, or a newer model car, or more money to spend. It doesn't mean better health or more riches. Neither health nor riches of themselves bring real or lasting peace. But

I think every Stray Shepherd knows all that as well as I do. Being reconciled to the Church may in some cases entail great sacrifices. Some Stray Shepherd will have to give up the work they are doing in order to secure peace of soul. Peter knows that. He cannot promise gold for gold. He tells us: "Silver and gold I have none," but what he can give he will give and he can give peace of soul.

The Stray Shepherd who sacrifices all for his soul's sake and comes—old, sick and impoverished —to Peter, will move Peter's heart to the depths. What Peter has he will share with him, crust for crust; of that there need be no doubt. Christ more than once told Peter where to find fish, and on one occasion took him to where he could find rest. And Christ is still and always will be with Peter.

Meanwhile, "being at peace," having once more a conscience that is clean and enlightened with God's grace, gives one courage to face the hardships of life. No threatening mishap is terrible any more, no disappointment too bitter to bear. So many fears and anxieties and doubts are gone. The air is good now. Life has a true meaning. In Keble's pretty image, "you carry music in your heart!" All that makes a real difference.

I think that truly decent men have a fundamental wish "to do some good" with their lives and a fundamental fear of adding, through the lives they live, to the bad and evil that is in the world. I think that Stray Shepherds—certainly everyone that I know—belong among those "decent men." But, when a Stray Shepherd comes back and lines up again with Christ's soldiers to lend a hand in the great conflict that is going on to defend God's honor, he is no longer in any doubt about his doing good instead of evil. **He knows—he is sure now—that good is coming out of his life.**

Being at peace does make a difference. It gives you back your self-respect, the infinite comfort of knowing that you are trying to do good. Of course, you will know or half-know your failings and liability to sin again. But, along, with that knowledge, there is renewed faith in the Good Shepherd and your own deep experience of the fact that He will take care of you.

The tender, the beautiful, the incredible value of being at peace comes home to the Stray Shepherd when he, still in disguise, a poor unknown, kneels among plain people in a little church, one among thirty at the altar rail, to make his **second** First Communion. Then he will hear Jesus saying to him: "At last! My own friend! At last!"

The Ecclesiastical Engagement

Msgr. Martin Hellriegel

The custom of canonical engagement is growing. We herewith print a suggestion for a program to follow for the event which may be adapted as circumstances indicate.

I. **In the Office of Rectory** (a week or so before actual engagement).

1. The Pastor points out purpose and spirit of Ecclesiastical Engagement.

2. He stresses the other promises, indicated on document. Like four great cornerstones: (a) Frequent reception of Holy Sacraments and prayer: (b) Charity; (c) Mutual respect; (d) Chastity.

3. Give the young people a copy of document, asking them to read it over carefully and bring it along on the day appointed.

II. **Before the Altar of the Blessed Mother,** on the day appointed.

1. The pastor (in surplice and stole, with pen and parish seal on Altar) gives brief instruction.

2. The two to be engaged read aloud their promise (from document).

3. They approach the altar to sign it (man first).

4. The pastor signs it.

5. He blesses the ring (Benedictio ad omnia), sprinkles it with Holy Water.

6. The bridegroom-to-be places the ring on the finger of his bride-to-be saying: "In the name of the Father, and the Son and the Holy Ghost, Amen."

7. A word of encouragement by the pastor, admonishing them to make their time of preparation for marriage one of courtship, not shipwreck.

8. All kneel and say a prayer to our Blessed Mother, asking her for her blessing, help and protection.

9. The pastor congratulates the young people and if convenient, he invites them to the Parish House for a hearty chat and a little refreshment (the greatest things of our Lord were done at table).

Amor Dei

Rev. George Gray

DURING my priestly life I have had occasion to direct many young men who have been making their way up the foothills of life. It is one of the greatest pleasures of the Priesthood to be able to take the clay of a young mind and mold it, like the potter, into an image that will be a likeness of Almighty God. It is one of the sweetest experiences of the Priesthood to have a young man of fifteen or sixteen years of age, who is ready to take his first steps out into the world in which he must live, turn to you for directions. In face of that child there is reflected the innocence of youth and the majesty of a soul in the state of grace. You place into the hand of the youth, who has asked for directions, a compass. As he studies the face of the compass that is his, he will read the words: **"Love the Lord thy God with thy whole heart and thy whole soul and thy whole mind, and love thy neighbor as thyself."** That sentence is the needle of the compass and as the youngster will be true to that needle he will find happiness in the world and eternal union with Almighty God in heaven .... As he may fail that needle, he will

Father George Gray served the first seven years of his priesthood in St. Mary's Parish of Franklin, Mass. He has watched the products of St. Mary's travel to the corners of the world with the four winds, and considers them to be a "God-sent" answer to the "popular moanings" of juvenile delinquency ..... "Once in a while let us tell the world of our winnings, as well as of our losses."

find little joy in the life that he leads and an eternity of absence from God in the future life to which he goes.

Eleven years ago I had an Altar Boy who was taking off his cassock and his surplice to put on the uniform of the USMC. It was with a little of the joyful sadness that a parent feels, when she watches her son toddle off to his first day at school, that we watched Gilbert march off to war, always a soldier of his God, now a soldier of his country. The boy served three years in the Southern Pacific Theatre of the last world war. Gilbert had all of the experiences that three years at war mean to every man, experiences that were good and bad, experiences that were encouraging and heart-rending, experiences that made men and destroyed weaklings. I can remember the thrill of satisfaction at seeing Gilbert at a Communion railing with his father on the first morning following his return. We renewed our acquaintance and friendship after the war and I realized that Gilbert had **"grown in wisdom and grace and years."** He had carried a compass marked "Love of God" to the four corners of the world and had found his way back to the altar railing that had marked his Service as a Soldier of God.

Gilbert applied to several colleges after his release from the USMC. He enrolled in the first College that accepted his application. He became a freshman at Brown University in Providence. Once again I wondered to myself a little, as Gilbert spent four years at College. His frequency at an altar-railing, his devotion to his Dad, and his conversation of the Books over which he spent his extra hours soon convinced me that my fears were groundless.

Four years ago Gilbert received his diploma from Brown University. Less than two months later the compass that the boy had been following led him to the door of the Monastery of Our Lady of the Valley in Cumberland, Rhode Island. As he had surrendered his cassock and surplice, his Marine Corps Uniform, now he surrendered his Cap and Gown to don the habit of a Trappist Monk. Knowing something of Trappist Monasteries and the rigor of adjusting one's life to the rigorous rule that lies within those walls, I tempered my joy at the Boy's choice until such time as I could be certain all was well. The Boy's first message to me at Christmas ended my wonders: **"I only wonder, Father, Why I ever waited so long to fall in love with God."**

Gilbert's father died on Good Friday last. The rules of the Trappist Order do not allow their men to return home on such an occasion. I thought that it might be a good opportunity to pay my annual visit to the boy at the Trappist

Monastery in Spencer. With three young men I made the trip to Spencer a week ago.

The Abbot of the Monastery gave the young Monk permission to talk to us and to show us about the Monastery. Everything about this tour of the Monastery was interesting. We looked with interest at the work that the Monks were doing in the fields, as they wrapped their robes up to keep them from the ground that they worked. We almost laughed at the young Monk's explanation of the diet of the Monastery as he took us through their dining room, where the Monks with a heavy appetite were allowed two apples for desert, while those with an ordinary appetite rated only one apple. We listened with awe to the Monks in their Chapel as they sung their Gregorian Vespers. Love of God permeated everything in the Monastery. It was evident in the fields, in the dining room and above all, in the Chapel. Love of God shone from the faces of all about us. It was a unique experience to be with men who were so completely happy. Their Chapel felt like an anteroom of the Kingdom of Heaven.

Only one more point I should like to make about the Trappist Monastery. As we were leaving the grounds, Frater Gilbert walked with us. He stopped beside a statue of St. Bernard, their Patron. At that time, Gilbert gave a five minute sermon to which I could never do justice. His topic was **Love of God.** His Congregation was not an easy one, as we stood and listened. He was explaining this doctrine to a Priest who was presumably an expert in the doctrine at which he was but a student. He was explaining the importance of Love of God to a Veteran who was four days home from the battlefields of Korea. He was explaining Love of God to a Law School student and to a Marine Lieutenant who was ready to leave for a battlefield where love of God could be scarcely heard amidst the crash of guns. His Congregation was a difficult one. Gilbert explained, as he stood before St. Bernard, how frightened he had been when he first entered the four walls that surrounded him. Frightened at the thought that he might not be able to adapt himself to this Battlefield of Love. A week in the Monastery and Gilbert realized that there was nothing to be frightened about. He had left nothing behind him in the world. In a Monastery he had found God to a degree that he had never found Him before, there had been no loss, there had only been gain. He would do all that he could to become a good Trappist. At the end of a month Gilbert had learned another truth, the energy that he was spending to become a good Trappist need not be spent. If he could only do his daily tasks and observe the Rule of St. Benedict,

the grace of God would make a good Trappist of Him as all of the energy in the world could never do. The love of God drew his soul closer, as a magnet might a piece of iron that had been still until the magnet came within range. Within the Monastery walls, Frater Gilbert's soul was within range; the magnet could not fail.

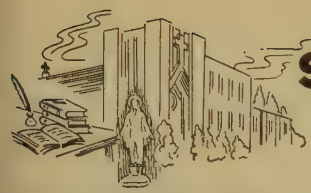
Gilbert spoke of his meditations on the majesty of the Godhead, the power of the Creator, the Love of a Redeemer, he spoke of the limitless attributes of the Godhead that we so easily forget. He marvelled that a God of such dimensions should have time to love us.

Gilbert's Congregation, as he delivered his unconscious sermon was the most interested that I ever have beheld. This sermon was being preached by an Altar Boy, a Marine, a College Graduate who had known all of the ways of the world before he had left them to enclose himself within a Monastery. Here was a man who was preaching truths to which he had dedicated twenty-four hours of every day that he yet might live. The compass that had been placed in his hands as a child had led him thus far. You were certain as he spoke the last line of his talk that compass would finally take him. He closed his talked with the remark: **"Everything in the Monastery is pointing the way to Almighty God, so you can't help but love it. There is only one thing wrong with it. It is so wonderful to taste what love of God means here. That it makes you impatient to be united with God forever."**

You came away from the Monastery with mixed emotions. You were happy with the thought that there were two hundred and seventy men together in this corner of the world who had fallen so completely in love with Christ. Personally, I experienced, for the first time, a feeling of almost envy for a youth whom I had directed towards Almighty God. And last of all, you came away wondering again that a world forgets that the formula for a happy life is that simple. **"Love the Lord thy God with thy whole heart and thy whole soul and thy whole mind, and love thy neighbor as thyself."** As we are true to that compass we will love God and God will love us. As we fail that compass, we waste a lifetime and an eternity.

IN THE NEXT ISSUE

His Excellency, the Most Reverend John Wright, Bishop of Worcester, Mass., will discuss "THE PRIESTLY ACTIONS OF CHRIST".



seminary memoirs

INTER NOS

THE seminary where I took my two years of philosophy was located not too far distant from a large state training school for delinquent boys. Because it was, mine was the occasional opportunity of visiting it and getting myself acquainted with many of the boys and the Masters in whose charge they were. As a result of that acquaintance, I have been led to conduct some casual inquiries into the juvenile crime situation and, more specifically, the problems of reclamation, if I may call it so, with which those who deal with problem boys are faced. I was particularly concerned to discover what was the extent and character of the Church's work with such boys. So I sought to supplement my own experience and conclusions with those of various Priests and Brothers who were engaged in the work itself, and with whom I corresponded in that regard. This correspondence took the form of something of a questionnaire which I sent to a number of such men, men who can, I think, very justly be called experts in this field. Now, it has occured to me that some, indeed, many of my readers would be interested in seeing some of the judgments my little survey uncovered, and would not mind my using this space in telling them in print.

I thought that I would use in this present paper the answers given my survey by three men who direct institutions dedicated to the rehabilitation of problem boys. They are Fathers Raymond J. Gallagher, who is in charge of St. Anthony's Home for Boys in Cleveland, and Francis A. Schmidt, the Director of St. Michael's Industrial and Agricultural school at Hoban Heights, Pennsylvania. Brother Norbert, C.S.C., the assistant Director of the Gibault School for Boys in Terre Haute, Indiana, completes the trinity.

The first of the five questions I put to my correspondents was this: "What is the scope and precise character of your institution's work?" Answered Father Schmidt: "Our service here at St. Michael's is principally to dependent and neglected children in the 8 to 18

year age range. Almost 300 lads of this type are under our care at the present time. The program is as complete as we can humanly make it and includes a conventional grade and high school curriculum and training in the following fields: cooking, baking and butchering, automotive mechanics, carpentry and woodworking, plumbing and heating, laundering, cattle and poultry husbandry, field farming, and dairy plant management. Besides, there is a high-geared program of intra and extra-mural athletic activities, including sports in season, and both instrumental and vocal musical training."

Father Gallagher wrote me that: "The precise character of St. Anthony's Home is to provide custodial care for thirty-five high school aged boys who are actually enrolled in school. These boys come to me as Catholic Charities wards, as wards of the Cuyahoga County Child Welfare Board and as referrals from Juvenile Court. This latter group includes these who are sent to St. Anthony's rather than to a state institution because it is felt that the act which brought them to the attention of the Court was due largely to a lack of supervision than a proness to delinquency. The boys live in what is a reasonable facsimile of family life with me filling the role of the father and a housemother catering to their normal needs. The boys are not regimented in any way except such roll call and check pointing as seems necessary to fill our responsibility to them. They have a great share in deciding which school they should attend, the sports in which they should compete and the after school job which they may hold. We endeavor to make it as much like a normal home as possible making no distinction between those who come to us from official sources as distinguished from Catholic Charities wards." Thus Father Gallagher of Cleveland.

And Brother Norbert of Terre Haute thus describes the scope and character of his institution: "To rehabilitate boys between the ages of 10 and 16, who for some reason or other come before the juvenile court and whom the court wishes to send to a reformatory or correctional school. We prefer to have boys committed to this school directly by the court, though we take a few boys whose parents have been advised by the court to remove the boy from his environs for a period of time. Our capacity is 125 boys. For the benefit of the program and the boys in general, we limit the cases of any one type, and also the number of boys taken from any one area."

With this in mind as necessary preliminary, we can go on to examine the other questions I proposed and the answers Fathers Gallagher and Schmidt and Broth-

er Norbert offered to them. The second question was, "In general, what do you think of accepting a boy with a juvenile training school background as a candidate for the Priesthood or religious life?" This was a question prompted by the interest expressed by some such boys with whom I had come into contact. The answers were all very interesting, so interesting that I reproduce them verbatim below. Writes Father Gallagher: "Regarding your question on the acceptance of boys with juvenile records as candidates for the priesthood or religious life, I think I would have to make a distinction before answering. If the delinquency was such as to show basic absence of moral standards, I would say that such a child should not be accepted. If, however, the delinquency is such as occurred by reason of youthful carelessness, such as a momentary urge to do something unlawful but which would not imply a condition of pathological irresponsibility, then I think such a boy should be considered without too much emphasis being placed on his juvenile record. Such a boy should be considered in the light of his other qualifications without immediately eliminating him because of a delinquency record."

Father Schmidt agrees with Father Gallagher: "To your question 'What is your view on accepting a boy with a juvenile training school background as a candidate for the Priesthood or religious life?' I would answer that, all things considered, I see no reason why such a background should stand in the way of a true-blue vocation. Among our alumni are both secular and religious priests, also several Brothers, and at the moment one of our young men is entering major seminary in September. We have, therefore, had a happy experience in this respect."

But Brother Norbert differs. Says he: "In general, it is a very bad risk. We do not encourage it. Out of the several thousand boys who have passed through this School we know of only about five who have proved satisfactory to that extent."

My own inclination would be to let such a boy, presuming him otherwise equipped according to the norms set by the Church, at least try his hand at seminary or novitiate life.

The third question that I put to Fathers Gallagher and Schmidt and Brother Norbert was this: "What would be your estimation of the state juvenile institutions with which you are acquainted?" Father Gallagher had this to say: "My view on the state sponsored juvenile schools is based on limited experience. I am only familiar with two such institutions in our state. I have heard, as I suppose you have too, of the 'awful' condi-

tions which prevail in such institutions. While not denying that there is this proportion of undesireable premises, I do not think we should lose sight of the positive qualifications of many of our institutions. I believe that the administration of our correctional schools are making an honest and sincere effort to remove the immorality and the indoctrination in crime which frequently takes place in such schools. That they have not as yet succeeded is not to be judged against them as failure but rather should be taken as an indication that there is much still to be done if we are to reclaim our errant youth."

In answer to the same question Father Schmidt wrote: "I am not too well acquainted with the inner workings of state-sponsored juvenile schools and, therefore, do not feel qualified to praise or criticize. However, it is my impression that Catholic institutions have at least the program to do a much better job on an adolescent." And Brother Norbert is of the opinion that "they answer a need as satisfactorily as can be expected where religion is not a part or a major part of the program. Their % of rehabilitation is as low as 35%." My personal experience leads me to concur particularly in the judgment of Brother Norbert.

In this connection, I should like to remark that from my own observation—limited as it is to the one school to which I made reference at the beginning of this article — the placement of a Catholic boy in a state institution of the sort I have seen is extremely undesireable an eventuality.

If the reader will indulge me, I shall resume this report in the following issue in order to do justice to the remaining two questions in my casual survey.

Francis E. Nugent

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Pastoral Reflections

By Rev. T. C. Siekmann

MY DISTRICT

A pastor is placed in care of a certain portion of Christ's Church, a certain geographical parcel of the earth's surface. It is interesting to realize that this same district falls under many other jurisdictions. It is of course part of the concern of the Holy Father, and of a bishop or archbishop, in whose territory it lies. There are its civil rulers, from the president on down. Someone is responsible for putting out fires in that district. A certain sheriff or policeman or other officer knows it as his responsibility—to protect the citizens there from theft and crime. A certain insurance agent covers it as his assigned territory. It falls within the care of any number of Protestant pastors, the Jewish rabbi, also within the Jurisdiction of secret and even hostile organizations. This one little parcel of land is claimed by almost innumerable officials, who regard it and its citizens as their responsibility. One represents business, another sports, another defense, another politics. But it is only the Catholic pastor under his bishop who represents Jesus Christ. And his responsibility is to try to secure the eternal salvation of every soul living in his district. So many claim this territory, but of all the claims, the pastor of souls has the strongest claim and the most noble responsibility. The Holy Father has the whole world for his responsibility. The bishop or archbishop has his diocese or archdiocese. But then right down on the level of the people is the pastor, and this little segment of the earth's surface is his direct responsibility.

PITCHING FOR CHRIST

ONE speaker used the example that parish work is like a baseball game, in which the priest is the pitcher supported by his lay helpers in the other positions. And there is the infield and the outfield, and all work together. But the priest is in there on the mound, in the central position, pitching for Christ. It is an apt figure. And we can carry out the example further. There is also the opposing side. And they have their pitcher too. And the struggle goes on. And who will win the game? The pitcher needs support—but, oh, how indispensable he himself is. As a priest I may well consider

myself the pitcher on the mound. All eyes are upon me. Thousands of of eyes follow my every move and gesture. The spectators await with eagerness my next pitch. It will delight one side or the other. But I am pitching for the side of Christ, and I must not let down His followers. I must deliver the goods.

TURN TO THE MASS

WE priests are continually edified by the faith of the lay people in the Mass. They turn to it in times of sorrow and of joy. They depend on it to get their loved ones out of Purgatory. They rely on it to bring their boys home safe from service. They thank God through the Mass on their anniversaries of marriage. They have Mass offered to beg for health, a successful operation, in thanksgiving for favors, to beg for other favors too intimate to mention under the all-inclusive "Special Intention." What an example to us priests. In our daily pastoral problems we too should turn to the Mass. Early in the morning we can scarcely know what is in store for us that day. But there will be problems to face, souls to influence, mistakes to avoid, opportunity to do good if only we have the courage to do it. If we turn to the Mass for grace and help, we will find there ample grace and strength to carry us through all problems of the day ahead.

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BOOK-REVIEW Selections

MARRIAGE, MORALS AND MEDICAL ETHICS, by F. Good, M.D., and Rev. Otis Kelly, M.D. 202 pp. (Clonmore & Reynolds. $3.50).

A combined authorship of doctor and priest in publications of this kind is now quite common, and a safeguard for accuracy both from the theological and the medical standpoint. In this book the writers are competent and the questions discussed are, for the most part, accurately presented. It weighs very heavily, however, on the side of the physician, and one would like rather more moral discussions than we are given. It is occasionally misleading, as when we are referred to canon 1033 for the statement that the laws of the Church place upon the pastor and confessor a grave obligation to see to it that persons contemplating matrimony are instructed, amongst other things, in the proper exercise of the sexual function. The canon contains nothing so explicit, and in fact other directions of the Church, as regards the confessor at least, expressly require him to have nothing to say on the subject. The lawfulness of using the period of low fertility in marriage is here established from **Casti Connubii**, a doubtful proof. Pius XII, however, has explicity sanctioned the common teaching in an address which was given too late for inclusion in this book. On the whole the work is good from the medical aspect but less satisfactory in its theological teaching. **C. R.**

A MAN APPROVED, by Leo Trese. Sheed and Ward. 152 pp. $2.25.

Father Trese has done it again —and even better than before. Anyone who has read his **Vessel of Clay** and| or his **Many Are One** will just have to read this.

The book jacket tells us that Father Trese's honesty is his outstanding characteristic. Personally, this reviewer feels that his outstanding characteristic is his ability to make almost hindsight out of insight. Here seem to be the unuttered sentences that **almost** were said at many priests' retreats. Here is material in good sound vernacular for much meaty reading and consequent profitable meditation and prayer. Father Trese covers such matters as the Mass, the reading of Office, the duties in the pulpit and confessional, recreation of the priest — all these and more positively aglow with lightened practicality and sound sense.

This book on priestly matters is by a priest of the secular clergy: every line of it can and does apply with equal force for priest religious. There is no petty sniping nor callow carping on unessentials at any time. All the matter is set forth in the classical manner of the Apostles—**with all boldness.** A boldness which includes real humility as a needed component.

This is a book to be bought and kept and read. A first reading will demand a second, more leisurely reading. Father Trese has unwittingly written his own accolade; indeed, he is "a man approved," as is his latest book.

Robert H. Flood, O.S.B.
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SAINT DISMAS . . . THE GOOD THIEF, By Henry Huntington, O. F. M.

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GRACE, by Reginald Garrigou – Lagrange, O.P. Herder. 535 pp. $7.50.

In this study we are given a technical treatise in commentary upon those questions in the **Summa Theologica** of St. Thomas Aquinas, Prima Secundae, Quaestiones 109 to 114, that treat of the doctrine of divine grace. Each question with its corresponding articles is analyzed in commentary that adheres to the form of the traditional scholastic disputation.

In the exposition of doctrine, the author clearly distinguishes the authoritative teaching of the Church from the opinionative interpretations of the various schools of theology. The Thomistic teaching in all such questions is forcefully argued. Applications of doctrine to the spiritual life are offered as conclusions of the principles enunciated.

The present volume is the fourth of the Commentaries upon St. Thomas by Father Garrigou-Lagrange that have been published in an English translation. The importance of the doctrine studied in this book and the current interest in the problems considered in this text make this a most timely publication. It must be borne in mind, however, that this is a theological study and not a popular presentation of the doctrine on grace. This fact will limit the appeal of the book, but will also increase its value to those in a position to study it.

Conell Dowd, C.P.
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THE NEW EUCHARISTIC LEGISLATION, by John C. Ford, S.J. P. J. Kenedy & Sons, N.Y. 130 pp. $1.50.

This is undoubtedly the most comprehensive English commentary on the new Eucharistic Legislation, embodied in the Apostolic Constitution **Christus Dominus.** The regulations therein contained affect the universal Church. By abrogating former indults they aim at achieving uniformity in regard to the Eucharistic fast. But most of all, the concessions granted have, as their primary purpose, a more frequent reception of Holy Communion.

The commentary on the new regulations, prepared by Rev. John C. Ford, S.J., should be warmly received. One of the outstanding moralists of the United States, Father Ford in this present book has written an explanation that is clear, scholarly, conservative and practical. In situations where application of the new legislation is difficult, Father Ford's treatise may be consulted as a safe and trustworthy guide. Detailed appendices are also included for confessors, religion and catechism teachers and for making announcements from parish pulpits. It deserves a place in every priest's library. **P.L.**

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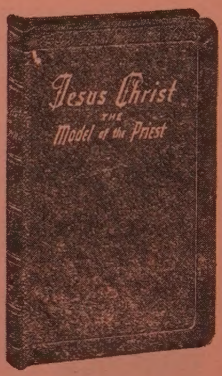

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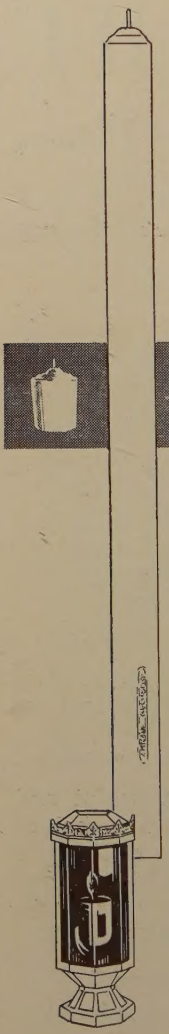

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